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result in reference to pentateuchal criticism is that the usual chronological succession of documents is accepted, but in most cases with earlier dates. A large part of the material is regarded as older than the literary form, much of it being actually Mosaic.

The book is comprehensive, thorough, and instructive. Occasionally it might have been improved by condensation and omissions, and sometimes the reasoning is rather strained. But ordinarily the argument is careful and discriminating, and the probabilities are usually in favor of the author's conclusions. The fact that, while the author uses the methods of higher criticism, he opposes some of the extreme views often associated with it, gives this book great value in reference to the pentateuchal problem.

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A HISTORY OF THE JEWISH PEOPLE DURING THE MACCABEAN AND ROMAN PERIODS (including New Testament Times). By JAMES STEVENSON RIGGS, D.D. ("Historical Series for Bible Students.") New York: Scribner, 1900. Pp. xxi + 317. \$1.25.

PROFESSOR RIGGS has given us a very readable and comprehensive account of the highly important period of which he treats. The volume falls into two parts, the Maccabean period and the Roman period, each of which is preceded by a brief sketch of the sources at the disposal of the historian. This sketch does not attempt much critical examination of the sources, however, and one is led occasionally to regret this lack in the author's treatment of those persons and movements our knowledge of which depends upon the testimony of ancient enemies. An illustration of this may very fairly be found in Professor Riggs' treatment of the reign of Alexander Jannæus. Practically all we know of this king comes to us through Josephus, who, as a Pharisee, has given us a very unfavorable picture. It is not difficult, however, to interpret the facts buried in his gossipy account in a way which, despite all allowance for one's own personal equation, makes Alexander's reign a period of the first importance in Jewish constitutional development. Perhaps a general criticism to be passed upon Professor Riggs' work is here suggested: while he has used sources as well as modern authorities, he seems to have handled them as an expositor rather than as a critical historian.

But when we have said this, we have said about all there is to be

said in criticism of the volume. Its scope and proportions are admirable, and it abounds in the sort of information the biblical student needs. If one should differ with the author in an occasional matter of historical interpretation—as, for instance, the general character of the reign of Herod I. and the procurators—it would be by no means certain that Professor Riggs would be the one at fault. It is always risky to get behind one's sources into the motives and prejudices of their authors. The author is to be commended, also, for including in his work chapters upon the inner life of the Jews during the period described.

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DIE HERRLICHKEIT GOTTES. Eine biblisch-theologische Untersuchung ausgedehnt über das Alte Testament, die Targume, Apokryphen, Apokalypsen und das Neue Testament. Von LIC. DR. FREIHERRN VON GALL. Giessen: Ricker, 1900. Pp. 109. M. 3.20.

THIS essay opens with a linguistic investigation as to the meaning of the root **כָּבֵד** and its substantive and verbal derivatives. The result of this investigation is summed up in the conclusion that the primary significance of the root is that of weight or heaviness. From this meaning are developed the secondary senses of stateliness, honor, and glory; but in every case the derivatives bearing the secondary meaning are conceived in a purely outward manner. Following this philological portion of the essay comes the historical one as to the usage of the phrase **כָּבֵד יְהוָה**. This investigation is carried on in three distinct stages: (a) in the pre-exilic period, (b) in Ezekiel, and (c) in the later and post-exilic literature. The conclusion of this part of the investigation is that the phrases in question began as the designation of the purely external and physical light accompanying the thunderstorm, supposed to be a direct work of Yahweh. This was, of course, at that period of the history of the religion of Israel at which Yahweh was conceived of simply as the thunder-god, adopted from the Kenites as the tribal god of Israel during the sojourn in the wilderness. But with Ezekiel the identification of the glory with what we might call the light effects of the thunderstorm yields to a more complex conception. God has a halo of physical light about him, but this is for the most part hidden from human eyes, and is to be revealed in the rehabilitation of Israel and to take its place in the restored temple